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C I T T  
A N D  
B U M P K I N .

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*THE SECOND PART.*

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*3<sup>d</sup> EDITION, OR, 2<sup>d</sup>*

A Learned Discourse upon

S W E A R I N G

And

L Y I N G,

And other Laudable Qualities tending

TO A

**Thorough Reformation.**

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The Second Edition.

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L O N D O N,

Printed for Henry Brome at the Gun in S. Pauls  
Church-yard, 1680.

## The Preface.

One Griffith wrote a smart Paper of Verses upon Dr. Wild, wherein he call'd him the Presbyterians Jack-Pudding, This was an Allusion proper enough; for why should not Mountebanks in Religion have their Jack-Puddings as well as Mountebanks in Phylick? But however, the Dr. took mee to be the Authour of the Copy, and in Revenge, (the News-book being at that time in my hand) was pleas'd to Christen me the Crack-fant of the Nation. (As it may be many an honest mans Fortune to have a Wag to his God-father. This Secret I have told the Reader in Confidence; and I hope it shall go no further: and upon that assurance Ple proceed.

[ 'Tis no new thing (says the Letter-man) for Pimping to raise a Villain to preferment; and that has been of late your daily bread: For what is all your Impudent Scribbling, but the Act of Procuring, for Popery and Tyranny. ] So that writing for the King, and the Church it seems; is writing for Popery and Tyranny.

And again, Dr. Oates is as much above your Malicious Raillery, as you are below Common Honesty; and even CARE, I am Confident can bestow time better, then in minding the Yelps of such a Cerberus, such a Prostituted Rascall, a Sycophant to Cromwell; betrayer Then of Cavaliers. ]

Now if it be Malicious Raillery, to magnify Dr. Oates's services; to improve his Discoveries; to Illustrate his Evidence; to recommend his Writings; to elevate his Abilities; to set forth his Hazzards (on Both Sides) as well from the Fanatiques, as the Jesuits; to maintain him for a Canonick Asserter of the Church of England, against all Gainfayers; to Enumerate the Good Offices he has render'd to the poor Protestants, and to pray that he may be rewarded according to his Deserts, for all the good he has done us: If this, I say, be Malicious Raillery, then am I guilty

guilty of it : But if all This be Good, where's the Malice ? Or if it be True, where's the Raillery ? And this is not all neither, the purging of my Self : But whosoever calls this Deference and Justice to the Doctor, by the Name of Raillery, does manifestly imply the Ground of it to be False ; to the wounding of the Drs. Testimony, and to the blasting of him in the Reputation of his Literature, Probity and Manners.

There's the same hand again in Tom and Dick ; ( for I'll publish his Pamphlet for him. ) pag. 28. L'Estrange ( he says ) has Serenaded Dr. Oates of late most notably ; and caress'd him, just as Foab did Abner. In which Case I shall Appeal to Authority for Justice upon the Defamer of the Kings Evidence, and a Loyall Subject both in One. In the same Page he makes a Proffer at an Argument. He that is not against us ( he says ) is with us : But L'Estrange never wrote against Papists, and therefore he's a Papist : by which Rule, if the Authour never wrote against Lame Giles in Holburn, or a Little Lowfy Monky in the Old Bayly, then the Authour is a Lame Giles in Holburn, or a Little Lowfy Monky in the Old Bayly. The man Sweats ye see, on the behalf of the Dr, but when he comes to his friend C A R L he's stark mad, ( the Lord bless us ) and falls into Fits ; Cerberus, Rascal, Sycophant, Traytor ; ( for there's a wonderful Sympathy, you must know, betwixt the Author and this same Care. ) But these are the Ornaments, and Idioms of his Profession ; I must not call them Lies, but Presbyterianisms.

Yet again, [ Really Roger, Thy Fiddle is as Damnably out of Tune, and Thy Credit as much out at Elbows, as when thou didst prostitute Body and Soul to Noll's High Nose ; and thou wilt look shortly worse by half then Harris in the Pillory, &c. And yet once more, Prethee get s—— ( that Quintessence of Knavery ) or any of the St. Omer-Rogues, thy Common  
Compa-

Companions ; I see thee, and some *Irish Cutthrotes* e-  
very Night with thee, at *Man's*, &c.

*Here's* Another Flower of his Rhetorique, and the  
*Blaspheming* of a Protestant Martyr, over and above ; with  
two or three Presbyterianisms more, into the Bargain.

*Here's* Wit at Will ye see, in the Dialect, directly of a  
Western Barge : *But the Man's* in a Course of Phyfick,  
and there's no more Contending with him, then with the  
Governor of a Night-Cart, that carries his Arguments  
in his Tubs. It is said to be the Work of one Harry Langly-  
Samuel : *But whoever it is*, by my Troth, I do e'en pitty the  
Wretch, for he's set On, and only Barks for a Crust.  
*But upon the whole matter* there went more Heads then  
One, I'll assure ye , to this Learned Piece ; and (as La-  
cies Wench (in Monsieur Ragou) said of her Bastard, 'tis  
the Troops Child : *And a very Unmannerly Brat it is ;*  
*I'll be judg'd by the Thrid-Merchant else.*

*Now to conclude in a grave Word or two*, this way of Fool-  
ing is neither my Talent, nor my Inclination ; but I have  
great Authorities yet, for the taking up of This Humour, in  
regard not only of the Subject but of the Age we Live in,  
which runs so much upon the Droll, that hardly any thing  
else will down with it. Give me leave to say further, that in  
this Dress of Levity, I have not only avoided the Scurri-  
lity of a Buffon, and the Hyperbole of an Extravagant,  
and Unnatural Satyr ; but I have endeavour'd to paint  
Truth it self to the Life, without any Prepossessions of  
Malevolence against either Parties, or Persons. The King  
and the Church have been already destroy'd ( even with-  
in Our Memories ) under the Disguises of Loyalty, and  
Holiness. And these Dialogues are only presented to the  
Publick, as a kinde of Historical Map of our Late Mife-  
ries ; that by laying Open the Rocks, and Sands that we  
perisht upon before, the People may be Caution'd against the  
Danger, and Designe of a Second Miscarriage.



## CITT and BUMPKIN.

## The Second Part.

Citt. **L** Et's ee'n jogg on to *Hampstead* then; and talk it out, where we may Look about us.

Bum. Trucman's a meddling-Coxcomb, and there's an end on't. An Eves-dropping-Cur, to bolt in upon us out of a Closet so.

Citt. 'Tis as I told ye, *Bumpkin*, and ye may lay it down for Swearing and a *Maxim*; that SWEARING and LYING Governs the World. Lying Go-

Bum. Why what do ye think of Canting, Coufening, Plotting, Poysoning, Supplanting, Suborning. ve ns the World,

Citt. 'Tis all from the Same Root, and the Conning of This Lesson makes ye Master of your Trade.

Bum. Of what Trade, as thou lov'st me?

Citt. The Trade of Mankind, *Bumpkin*; the Trade of Knavery: The Trade of turning Dirt into Gold: The Trade of Advancing Rascalls, and Overturning Governments; the Trade of taking the Covenant with One hand, and Cutting a Throat with the Other; the Trade of the Temple-walks; The honest Affidavit-Trade.

Bum. But dost thou call this an Honest Trade, Citt?

Citt. Yes, yes, *Bumpkin*, it is a very Honest Trade that a man's the Better for; and he's a very Honest Man too that lives by his Calling. Why it brings Power, and Reputation along with it; nay and it brings Money too, that brings Every thing.

Bum. Reputation say'st thou? why they're two of the Damn'dest Qualities in Nature.

Citt. And yet these two Damn'd Qualities, as thou cal'st them, got the Better of the Late King; and afterward of the Commons; and after That, of the Protector; and to be Plain with ye, *Bumpkin*, 'tis all that we our selves have to trust to.

Bum. I cannot imagine what kind of Swearing and Lying it is that ye speak of.

Citt.

Swear seldom,  
but to Pur-  
pose.

*Citt.* I do not speak of the way of the *Bulleys*; the *Dam-me-boys*, or the *Irish Cut-throats*: I hate that *Confounding, Damning, Sinking, Rotting* humour of *Swearing*. I am for the *Swearing Seldom*, and to *Purpose*; that is to say, for the *Engaging of a Par-ty*; or for the making out of a *Stabbing Evidence*, or so.

*Bum.* Oh ho, *I understand ye now*: and the *Scrutling of a Small Oath gives a man Credit in a Great One*.

Religious  
Swearing, and  
Profane.

*Citt.* There's a great difference, betwixt *Swearing in a Religious-way*, and in a *Profane*; though the *Substance of the Thing Sworn* come all to the same *Passé*: for there's *Heaven*, and *Hell* in the case, on both sides. As in the *Instance now of the Late Protestations, Vows, Oaths, and Covenants*, that were *Sworn in the Presence of the Almighty and Everliving God*; and as the *Lords and Commons should Answer for't at the Last day*: In asser-  
tion of their *Zeal*, and *Affection for His Majesties Honour*, and *Authority*, and the *Establishment of our Religion, Laws, and Liberties*. What a *Dignity*, what a *Majesty* is here in the *very Stile*, and *Number*! Though in the *Conclusion* let me tell ye, the *Project* went quite to another *Tune*.

*Bum.* Ay ay; the *Damme of the Covenant in the Church strikes a man with such a Reverence methinks*, over the *Hectors Scandalous Damme in a Tavern*.

*Citt.* Most acutely observ'd: for the *Scandall* lies in the *Condition of the Place*, and in the *Sound of the words*, not in the *Meaning* of them.

Conscience  
harden by de-  
grees.

*Bum.* I had *Terrible Qualmes at first*, *Citt*, about the *Swallowing of Oaths*, and other *Puntillos of Scruple*; but they are nothing so *Frequent of Late*, nor so *Troublesome as they were wont to be*.

*Citt.* That will *All over Bumpkin* in time. Where's the *Good Fellow* that did not *Take upon his First Debauch*! And a *Bawd* is never the less *Reverend*, because she *Whimper'd* perhaps some *Five and Fifty Years agoe*, for the *Loss of her Maydenhead*. Nay it was a good while, before our *Hero's Themselves* could bring their *Oaths of Allegiance*, and their *Covenants to Conjoggle together*.

*Bum.* Why for that matter; *All's but Use Citt*; *All's but Use*.

*Citt.* Nothing in the *World else*: And when a man has got the *Trick on't*, if he has taken *Twenty Oaths*, hee'll fetch ye up any *One* of them again, that you'll call for, with as much ease, as the *Water-drinker at Bartholomew-Fair* does his *Several Liquors*.

*Bum.*

Bum. *It is certain, that an Oath, or the calling of God to Wit-  
ness, is the most Solemn, and Universall Tye in Nature, and so an Oath,  
Accounted, among People of all Nations, and Opinions.*

Citt. And there's no doubt, but the Influence that it has upon mens minds, is the most Powerfull of all Impressions ; and of the greatest effect, in the Manage of our most Important affairs. So that it is no wonder to see all matters of the Highest moment, as well *Private*, as *Publique*, as well *Warrantable*, as *Not*, committed to this way of *Caution*, and *Test*.

Bum. 'Tis very true, as in the *Case of Testimony*, *Civil Duty*, and *Canonical Obedience*.

Citt. Now as the Wit of Man could never invent a more Competent Expedient, then *These Oaths*, well apply'd, for the *Maintainance of the Government*, and the *Support of Publick Justice* : So whosoever would *Dissolve* this Frame, must finde a way to introduce *OTHER OATHS* in *Opposition to These* ; and to turn the Edg of the *Law*, and of the *Gospel*, against it self, by drawing the most *Popular Lawyers*, and *Divines* into the *Party*. This is the Naked Truth of the business ; and to deal plainly with ye, unless you give me your *Solemn Oath*, that you'l be *True to me*, and *Firm to the Cause in hand*, I must not move one Inch further.

Bum. *Why then by all that was ever sworn by before, I will be Both.*

Citt. The League is now struck, and the sooner we Unmasque, the better ; for it begets *Freedom*, and *Confidence* in each Other.

Bum. *Here are two difficulties in the way, which I would fain have remov'd ; the One is, how to get the People to take such an Oath of Opposition as is here Imagin'd ; and the Other is how to Countenance, and Valliate the keeping of That Oath, when they have Taken it.*

Citt. It was the Masterpiece of our Late Reformers, to Contrive such an *Oath*, as in the *Sense*, and *Grammer* of it carry'd the face of a Provision for the *Common benefit*, and *Security*, both of *King and People*, upon pretence that the *Government Civil*, and *Ecclesiastical*, and the *Protestant Religion* it self were all in *danger*. This plausible imposture went down with the Common People, without much Examination ; especially under the Colour of a *Parliamentary Authority* to back it : And it was so far from appearing at first Blush, to thwart the *Regular Oaths* of the *Government*, that it seem'd to the *Multitude*, rather to *Second*

The Use and danger of Oaths.

The Protest, and Military of the Covenant.

and Enforce them. But when they came to finde, that they had sworn to they knew not *what*, and that *This Covenant*, being Originally *design'd* for an Engine to *Unhinge* the Government, the *Takers* of it were ty'd up to the sense of the *Imposers*: They had but this Choice before 'um; either to *comply* with the Ends of the *Caball* that set it a foot, or to deliver up their *Lives*, and *Fortunes* at *Mercy*.

Bum. *So that the Letter of the Oath, was For the Government, and the Intent Against it. But what Arguments did they use for the supporting of it, after the Discovery of the Fraud?*

Citt. Only the Common Arguments of Exorbitant Power; *Fajls, Plunders, Confiscations, Axes, Gibbets, &c.* for breach of *Covenant*.

Bum. *Well, but there was a Train of Contradictory Oaths afterward, One upon the heel of another, thorough I know not how many Changes of State; what became of the Covenant in those Revolutions?*

The Covenant had all the following Oaths in the Belly of it.

Citt. The *Single Covenant* had all those Oaths in the Belly of it; and as many more, as it is possible to find Cafes within the Compasse of human Apprehension: For it imported an *Absolute* and *Implicit* Resignation to the Will and Pleasure, of whoever was *Uppermost*; so that the Submissions of those times were only look't upon as *Passive*, and *Temporary* Yieldings to the *Present* Power, still as *One Interest* jostled out another.

Bum. *And there were some too, it may be, that when they were once Fool'd out of the way, made it a matter of Conscience not to be set Right again.*

Citt. Oh, there were a great many that thought themselves bound by the *Latter Oath*, and *Discharg'd* of the *Former*; Especially, when they had got the better end of the Staff, and *All Power is from God*, in *Their Favour*. But to be short, what out of *Fear*, *Shame*, *Weakness*, *Obstinacy*, and the like; they stuck to the *Combination*, and made themselves Masters of the Government.

Bum. *You have here set forth in this famous Instance of the Covenant, how Easily and by what Means the Multitude may be inveigled into Engagements; and you have laid open the Consequences of such Leagues, and the Difficulty of Retriving them: But how shall we apply This Modell now to our Purpose?*

Citt. Why just as *They* apply'd the *Holy League* of France, to *Theirs*: for the Common people have the very same Passions, the same

same Weaknesses, Now, that they had then : and if some of our Cock-brayn'd Zelots had not out-run the Constable, we might have been half way to our Journeys end by this time.

Bum. Nay the truth of it is Citt ; the Nation is nothing near so The Good hott upon the businesse now, as they were some Ten or Twelve months O'd Cause agoe : and they grow still cooler and cooler methinks, every day more cools of late. then other.

Citt. And what's the Reason of all This, now ? we play our Game too open, and the Plot's Discover'd.

Bum. Well well Citt, some body will smoak for this One day.

Citt. If we could have contented our selves with an Orderly Emprovement of the Popish Conspiracy, and gone thorough the work of Religion, before we meddled with Matter of State ; we had done the Jobb, but the Republicans hurry'd us on so fast : ( Ay and Great ones too ) I should be loth ( as thou sayst ) to be in some of their Jackets for't.

Bum. Nay really I was sensible of it my self, that they did things hand over head ; and ran on many times without either Fear or Wit. But however, I should be glad to be particularly Instructed how far they did Well or Ill, What they should have done instead on't, where they did amiss ; and what we our selves are to do, as the Case stands with Us at present.

Citt. This is a Contemplation well digested, and I'll speak by and by to thy four Questions in course as they lye.

We have been hammering ( thou knowest ) at Popery, Ceremonies, Subscriptions, Oaths, and Tests, Liberty of Conscience, and now and then a snap at Arbitrary Power, ever since the King The Fana<sup>7</sup> ticks gain'd little ground till of late. came in, without gaining any ground upon the Government more then what we bought with our hard money ; that is to say, so many flowers of the Crown, for so many Taxes, and Supplies. ( The Nation being divided upon these Points, and the Crown and Church-Party standing in Opposition to the Other ). At length broke out this accursed Design upon the Life of our Sovereign, and our Establish'd Religion. Which Providence united Both Interests in One Common Cause, though with differing Ends.

Bum. This you'll say, was a fair Foundation laid, as to the Total destruction of the Papists, but when That's done, Citt, where are we to be Next ?

Citt. Why that will never be done man ; while there's a Sur- No End of your Papius. plice or a Blew Garter in the Three Kingdoms. For there's your

*Church-Papist, your Pentioner-Papist, your Papist in Masquerade, your Concealed Papist, these are all of 'um forty times worse then your Known, Jesuited, and Barefac'd Papist. And in One word, 'tis as easy a thing to give any man the mark of the Beast, that stands in Our way, as for a Horse-courser to make a Star in a Jades Forehead.*

Bum. *Without all doubt Citt, and whosoever does not Petition, Protect, Associate, Covenant, Act, and Believe as We do, is a Rank Papist.*

How to know  
a Papist.

Citt. *Nay, I'll go further with ye Bumkin; I'll tell ye by a mans Evidence, his Furniture, his Trunk, his Brains, or his Estate, without ever examining his Faith, whether he be a Protestant or a Papist. I have led ye a little out of your way, to shew ye this secret, and assure your self, whenever this Cloak fails ye, y<sup>e</sup> are left Naked. But now to the Question of menaging This Occasion.*

How far the  
Faction  
Affected Truly  
clearly,

So far as the Court, the Church, and the Bench went along with us, in the Opening, the Exposing, the Discountenancing, and passing Sentence upon this Hellish Plot, we could not do amiss. And then it was well follow'd, in getting the Popish Lords out of the House; In dividing the Order of Bishops, into Three Protestants, and the Rest, Papists; as it has been since, in feeding the Peoples Jealousies all over the Kingdom, with daily Intelligences of New Fires, New Plots, New Discoveries, to keep their Fears Waking, though in most Cases without any Ground whatsoever.

Bum. *'Twas a plain thing there, in some of the Penmen of the Narrative to bring the King into the Plot against himself, was't not?*

Citt. *Well, and was it not a notable Push, to charge it so home upon the Council, that they would clap Up no body for't?*

Bum. *And really, to give the Intelligences their due, they ha'n't spar'd telling his Majesty, the Judges, and the Bishops, their Own neither.*

Citt. *It has been well enough done too, to brand those for Publick Enemies, that would not go along with us; and for Popishly-Affected, that but so much as open their Mouths for Moderation; to ply his Majesty with Petitions, the City and Country, with Speeches, Remonstrances, and Appeals. The Starting the Case of the Succession was not amiss neither, nor the President of Queen Elizabeths Association.*

Bum. *But I have heard my Old Master speak of that Association, as a Trick of State, with a special regard to the Queen of Scots, and that*

that though *Camden* makes the Queen say that she had no knowledge of it before it was presented, he does not say so yet himself.

*Citt.* There have been several Deliberations also upon Entering into *Publick Protestations* of *Joyning as One man against Popery*, that have been very Favourable to our Purpose: And it was no *Ill Contrivance*, the Burning of the *Popes*, with that Solemnity in *Fleet-street*.

*Bum.* And what do ye think of the List of the Unanimous Club of Voters? (That about the Court Pensioners I mean;) That was a *Notable device*, let me tell ye: for hardly any of them got into the House after. But still if all this has been so much to our Advantage, how comes it that we lose Ground, and that any thing else should take place Against us.

*Citt.* We may e'en thank a Company of *Hot-headed Fools* in our own Party. For taking off the *Masque* too soon; and for Writing and Printing so unseasonably against the *Civil Government* whatever came uppermost: which they have done to that degree of *Inconsiderate Rashness*, that the *Long Parliament* had an Army in the Field, before they ventur'd half so far. They have already set the *Lords and Commons* above the *King*, plac'd the Government in the People, nay, they have been Nibbling already at the *Militia*, the Power of *Life and Death*, and of *Calling, and Dissolving Parliaments*: They have Reviv'd the *19 Old Propositions*; tearing his Majesties *Servants*, and *Ministers* out of the very Arms of their Master; and they have as good as told the King in plain terms before-hand, what he is to Trust to, I do not speak hereof any of our *Parliamentary Proceedings*; but of the Licence of *Private Libertines* that write and talk at random.

*Bum.* Nay'tis but too True, *Citt*; For't has been cast in my Teeth Twenty times: Matters are come to a fine Passè, they cry; when the Kings Life is to be preserv'd by those that would take the Crown off on's head; and the Protestant Religion by the *Protest Enemies* of the Church of England. But now ye have told me wherein they did Well and Ill, let me hear in the Next place what they should have done if You had been their Adviser.

*Citt.* They should have Perpetuated the *Apprehensions* of *Popery* by Good Husbandry and *Manage*; without running the whole Party down at a Heat, till there was hardly a Papist left in a Country for a man to throw his Cap at.

*Bum.* Why That's the thing, man; They have destroy'd the *Game*

to that degree that we are e'en ready to Eat up one another.

Poachers  
have de-  
stroy'd the  
Game.

*Citt.* Ay, ay; So many *Poachers*, they have spoyl'd all: We should have kept a stock of Priests and Jesuits in *Reserve*, and play'd 'um off now and then, one after another at Leisure. This would have entertain'd the *Multitude* well enough; and kept the *Humour* in a *Ferment*, and *Disposition* for greater matters.

*Bum.* *Very Right, Citt; We should have Hang'd to day as we may Hang to morrow; for an Execution is an Execution; if it be but of One, as well as of Twenty.*

Much Blood  
turns Rage  
into Pity.

*Citt.* Yes, and we see besides, that much *Bloud*, and *Numerous Executions* turn the *Holy Rage* of a People many times into a *Foolish*, and *Degenerate Pity*: over and above, that at the Other Thrifty rate, we could never have wanted matter to work upon.

Rash Enfor-  
mers scanda-  
lize better  
Evidence.

*Bum.* *There's hardly anything, Citt; that has done us more Mischief, then the Accusing of This Lord, That Commoner; This Bishop, That Alderman; This Citizen, That Country-Gentleman; for Popishly-Affected; when the whole world knows 'um to be Church-of England-Protestants. One crys 'tis Spite to the Person, Another will have it to be Malice to the Government; a Third calls the Enformers a Company of Rogues, that Care not what they say, and brings a Scandall upon better Evidence, Nay and who knows at last, but these pittyfull Fellows may be set on by the Papists, to disparage the Plot?*

*Citt.* Not unlikely *Bumpkin*; For there's nothing makes men more *Secure*, and *Carelesse*, in the Case of *Reall Dangers*, then the Frequent Trifling of them with *False Alarms*. But yet let me tell ye, as to the Other point; that it is not *Simply* the *Charging* of men, (according to your Instances) for *Popishly-affected*, but the *Charging* of them *Unreasonably*, that does Us the great *Mischief*. For our work will never go on without *Poper*y; and rather *Want Papists*, we must *Create* them. But This is not a Project to be perfected at a *Heat*.

*Bum.* *And we are not in Condition, Citt; to wait the doing of it by Degrees. What becomes of us Now Then?*

*Citt.* Oh, set your heart at ease for That, *Bumpkin*. we have Twenty Irons in the Fire; and if those fail, we'll have twenty Fires more, and Twenty times as many Irons again in every Fire. We should have gone on, fair and softly, in the very steps of our *Predecessors*: But if men will leave the plain *Road*,  
and



and be trying Experiments, upon their Own Heads, over *Hedge* More haste and *Ditch*, to finde out a nearer way to their Journeys End; then *speed*, who can help it, if they break a Leg or an Arm by the way, and so fall short at last?

Bum. *Why then 'tis but so much time lost, and going back into the Road again.*

Citt. Just as if when a man has shewed himself and Frighted up the Fowl, you should send him back again to his *Stalking-horse* to make his *Shoot*. But as it is, however, we must make the best of a Bad Game, and take our measures as we see Occasion.

Bum. *As how, take our Measures, I prethee?*

Citt. As thus *Bumkin*. We must shape our Course, according to the Circumstances before us, with a respect to the *Power*, Rules of Policy vary with and *Interest of Parties*, *Change of Counsels*, and to the *State*, the matters they are to work upon. the *Humour*, and the *Instruments of Government*: So that what's *Beneficial to day*, may be *Dangerous to morrow*, and perhaps *Profitable* again the *Next*.

Bum. *But how shall the Common People judge of these Niceties?*

Citt. Why they are not to *Judge* at all ye Fool; but to be menag'd, with *Invisible Wires* like *Puppets*; and not to know either the *Why*, or the *What*, of things, but to do as they are *bid*.

Bum. *I have been expecting a good while that ye should say something concerning Swearing.*

Citt. Why so I *Have*, and so I *Will*. But I'll first give ye the whole *Scheme* of the business in short. The *Government* can never be *Undermin'd*, but by a *Confederacy*; there can be no *Confederacy* without an *Oath*: Nor any thought of a *Popular Oath*, without a *Colour* of some *Authority* to *Countenance* it; Nor any *Colourable Authority*, but in a *Well-Affected House of Commons*; and that *Qualification* depends wholly upon a *Right Choice* of the *Members*, as that *Choice* again depends upon the *good Inclination* of those that *Chuse* them.

Bum. *So that the Good-Will of the People is the Key of the Work; and we have gain'd that point already.*

Citt. We HAD gain'd it *Bumkin*, but they fall off most Practises in Elections. *con-* foundedly. The next step, is a *Well-principled House of Commons*. (and the *Rest* follows in *Course*.) How this will prove I know not; but the Nation has been warn'd sufficiently against your *Ecclesi-*

*Ecclesiastical Officers, Prelatical Men, Courtiers, Pentioners, Debauchees, and the like.*

Bum. *Nay, we made the veriest Rogues of 'um, in the Countrys too: As Papiſts, Atheiſts, and the Devil and all. And yet, let me tell ye, the Court, and Country-ſarty carry'd it in many places in ſpite of the Hearts of us; but that's no fault of Ours, you'l ſay. Hold a little, Did not you tell me t'other day that we ſhould bring our Petitions about again?*

Citt. *Yes, I did, but the Committee has taken up Other Reſolutions ſince; for it made ſuch a Noiſe ye ſee, that people were taken Notice of, and undone by't. This phanſy of Proroguing, and Diſſolving, has daſht all.*

Bum. *So that Petitioning is quite out of Doors then.*

Citt. *No, not ſo neither, Bumpkin; but we muſt look hereafter to the Timing and to the Matter of our Petitions. Our Cock-brain'd Linnen-Drapeer there made a Filthy ſtir; I would his Tongue had been in a Cleſt-ftick.*

Bum. *Well; but there are Swinging Petitions afoot yet, for all This.*

Citt. *Nay we may live to ſee ſome of the Lords Spirituall and Temporall upon their Mary-bones yet, before we have done with 'um. But not a word of This, till we ſee how the Parliament's in Tune for't.*

Bum. *And That's but Reaſon, Citt; for fear We ſhould be for One thing, and They for Another.*

The Wiſdom  
of the Long  
Parliament.

Citt. *Wherefore 'twas wiſely done of the Long Parliament, to have a Private Cabal of their Own: For ſo long as they drew the Petitions Themſelves, the Houſe, and the Petitioners would be ſure to agree upon the Matter.*

Bum. *So much for the Timing, and the Matter of Petitions. But when ſhall we come to the point of Swearing, Citt?*

Citt. *I'll lead ye to't in a Trice; Firſt we Petition, for one thing after another, till we come at laſt to be Deny'd; The next advance is to Associate, and Then, to Swear.*

Bum. *Well! but This muſt be under the Banner of the Peoples Re-  
presentative.*

Citt. *No doubt on't; and That's the Eaſieſt thing in the World to compaſſe, if we can but, Firſt, get a Right Houſe of Commons; and then, Liberty for them to Sit till all Grievances be Redreſt: which was the very end of putting in a Claufe for't, in the Late Petition?*

Bum.

Bum. If we could bring it to That once, we should be just in the Old Track again. But what kind of Oath must it be at last ?

Citt. It must be an Oath made up of *Ambiguities*, and *Holy Words*; not a half-penny matter for the *Sense* on't; for you must know, that tho' it looks like an Oath of *Religion*, on the *One side*, 'tis an Oath of *Allegiance*, on the *Other*; and a *Disclaimer* of the *King's*, in Submission to the *Sovereignty* of the *Commons*. The Composition of a Popular Oath.

Bum. There's no great Question to be made of the Effect of such an Oath, and such a Conjunction, as is here suppos'd; but how shall we come at it I pre'thee ?

Citt. Time, and Patience Overcome all things, Bumpkin. We have *Friends*, *Brains*, *Money*, and the grace of making the best of our *Opportunities*. One man is wrought upon by *Ambition*; Another by *Avarice*; a Third by *Revenge*; and we have our ways of *Access* to all *Humours*, and *Persons*. How many *Favorites* do we read of, that for fear of *Impeachments*, have Sacrific'd their *Masters*, to save their own *skins*. For *Princes* themselves are not without their *Tractable*, and *Easy Seasons*, of being Pre-vail'd upon.

Bum. From what you have here deliver'd, I draw This Generall Conclusion; that Change of Accidents must of Necessity produce Change of Methods, and Resolutions: ( Provided allways, that there be still maintain'd a Tendency, tho' by Severall ways, to the Same End ) and that, in all Cases, the Oath is the Sanction of the Confederacy. Change of accidents produce change of Resolutions.

Citt. You have it Right thus farr, Bumpkin; and you see what Power an Oath has as well upon the *Bodies*, as the *Minds* of men; even to the blowing up of the Soundest *Foundations*, and to the drawing Order afterward out of That *Confusion*. You see, in short, the *Effects* of it in a *Politick* way; and the Ordinary *Means* of gaining it. You would not think now, what an Advantage He has above Other People, in the Common Affairs and Bus'ness of the world, ( even betwixt Man and Man ) that has been train'd up in This School of *Popular Confederacies*, and *Contracts*.

Bum. Nay, Practice, and Experience are Mighty Helps, beyond all peradventure: But yet I have seen some People go a great way in Swearing, by the meer strength of Nature. Natural Faculties in swearing.

Citt. Yes, yes; for a Down-right Dunstable, Thorough-pac'd way of Swearing; a Ready Tongue, with a good Memory; and a  
C Competent

Competent stock of *Affurance* will do very Pretty things.

Bum. *Why I had a Friend to'ber day that was at a Losse for a Release ; he made no more adue, but away into Alsatia, where he told his Story in the Hearing of two Competent Witnesses ; and whip Sir Jethro they had him in a Twinkling, and so brought him off with Honour.*

Citt. This Old *Fashion'd* way did well enough in *Siraffords* days and *Laud's* : But we are now Infinitely *Refin'd*. And yet I cannot but allow that a *Happy Genius* may do a great deal that way ; but when you come to *Casuisticall Points* that require *Reasoning, Conference, and Invention* ; what will become of your *Thorough-pac'd Alsatia-man*, do ye think, with his *Natural Talent* ?

*Why thou art in the Altitudes, Citt ; a Casuisticall Oath say'st ? What is the knack of That same Casuisticall Oath, I pre'thee ?*

A Casuistical Oath.

Citt. A *Casuisticall Oath*, *Bumpkin* ; is an Oath with a *Nicety* in it : which *Nicety* may be solv'd *Two ways* ; either by bringing the Oath to the *Conscience*, or the *Conscience* to the Oath. As for Example ; The *Covenant* was a *Casuisticall Oath*, wherein the *Words* were First brought to the *Conscience*, and then the *Conscience* to the *Intent*.

Cases of Conscience.

Bum. Let me put some *Cases* to ye, suppose a *Man* sworn out of his *Right* by One *Falſe Oath* : *Whether or no may a Body swear him into't again by Another ?*

Citt. Without dispute you may : ( See the Holy *Common-Wealth* ) For it becomes an Oath of *Providence*, when it is apply'd to the maintenance, and support of *Truth*, and *Justice*. And this holds too in swearing against the *Enemies of the Gospel* ; when the *Excellency of the End* atones for the *Iniquity of the Means*. Or at worst, 'tis but venturing to become a *Cast-away* ( after a *Scripture Example* ) for a *General Good*.

The Saints shew a Text for all they do.

Bum. *Ay, that's a ſure way Citt, for a man to shew a Text for all he does. As how ſhould the Saints have warranted their Violence against the Late King, and his Loyal Nobility ; if it had not been for that Text in their favour, they ſhall binde their Kings in Chains and their Nobles in Links of Iron.*

Citt. Or let us imagine that a man has a *Wife* and *Children*, and not a bit of bread to put into their Heads : what do you think of a *Falſe Oath* in ſuch a *Cafe*, for a *Livelihood* ?

Bum. *Nothing Plainer, for he's worſe then an Infidel that does not provide for his Family.*

Citt.

*Citt.* But then here's *Another Subtlety* for ye : *One man swears* A Nice Point, what he *thinks*, and it proves *False* : *Another swears* what he does *Not think*, and it proves *True*. As thus, I see a Person walking in his Formalities, and swear, *there goes such a Doctor* ; and it proves to be a *Baboon* ; I see somebody in the *Chair*, and take him for a man of *Quality*, and he proves to be a *Knight of the Post*.

*Bum.* This is only *swearing* to the best of a mans knowledge.

*Citt.* But what if I should swear that Gentleman in the *Gown*, to be a *Baboon*, and the other resemblance of a man of *Quality*, to be a *Knight of the Post* : And yet, without my believing either the One or the Other, they prove to be *such*, How goes That point.

*Bum.* Such an *Averment* ( *I conceive* ) is to be taken rather for an Inspiration, than an Oath.

*Citt.* Now there's *Another way of swearing* too : And that is, Swearing with a *Salvo*, or *Reserve* ; which the *Doctors* of the *Separation* a *Salvo*. have in great Perfection ( the *Jesuits* call it a *Mental Reservation* ) as the *King's JUST Privileges* :—According to the *BEST-REFORMED Churches* :—As far as *LAW-FULLY* I may—and the like.

*Bum.* What do ye think of Him that parting from a good Fellow *Vulgar shifts.* with a *Pot at's Head*, made *Affidavit in Court* ( to excuse his Non-appearing ) that he left him in such a Condition that he believ'd he could not live a *Quarter* of an hour in't ?

*Citt.* Ay, ay, and the guiding of a *Dead mans hand* to the signing of a *Deed*, and then swearing to the *Hand*, these are *Vulgar shifts*.

*Bum.* But pray'e what's the meaning of that Text that says, swear not at all ? For we must live up to our *Rule*.

*Citt.* If we had not *Other Texts* to justify swearing, we must have understood it according to the *Letter*. This is only meant *Against swear-*  
of *Profane, Customary, Vain, and Inconsiderate Swearing*, without *ing without*  
either *Provocation*, or *Profit*. And it is better certainly, for a *Profit.*  
man to make his Fortune by *One Pertinent Oath*, securing his *Future State*, by a matter of twenty pound a year, to a *Lecture*, when he dyes ; then to go to the *Devil*, out at the *Elbows*, for a *Million* of *Idle ones*.

*Bum.* But what did ye mean, e'en now by *Conference*, and *Intervention* about swearing ?

On Confe-  
rence and In-  
vention in  
swearing.

*Citt.* Conference is nothing in the World but putting of your Fiddles in Tune: And Invention helps every man in the Gracing of his Part. But then there's the Invention *WHAT*, and the Invention *HOW*; the Invention of the Matter, and the Invention of the Manner? 'Tis enough, as to the Matter, that it be fitted to the stress of the Question: But the Regulating of the Manner requires great Skill, Care, and Judgement. There's nothing that more recommends an Evidence, either to the Bench, or Jury, then Modesty of Behaviour, (even to the degree of Bashfulness) Mildness of Speech; a seeming Scruple of being Positive, where the point is nothing to the Purpose: But a Discovery of Passion, Fiercenesse, and Prepossession in a Cause, spoils all, and makes the Testimony look like Malice, or Revenge.

*Bum.* I'm instructed thus far. But where's the Advantage all this while, that an Old Covenanter has of a Novice, as you were saying e'en now?

The advan-  
tage an old  
Covenanter  
has of a No-  
vice.

*Citt.* Oh, they are Many, and Great. First, he has gotten the Command of his Conscience, and brought it to Stop, and Turn, at pleasure. Secondly, He's true to his Marque, spring him what Game ye will, he Flies it Home. Thirdly, he has the Digestion of an Estrich; for after the Swallowing of the Crown, and the Mire, there's nothing rises in his Stomach. Fourthly, there's no fear of him, for snivelling, or Repenting, and telling of Tales; for he's above the Common Fooleries of Counsel, Argument, or Remorse.

*Bum.* Nay, 'tis with our Consciences as with our Jades; a Phansy, or a Wind-mill, puts them out of their Wits, till they're us'd to't. And there's no fear of his Flinching neither, I'll grant ye: For a Conscience that has stood firm under the Ruine of Three Kingdoms, will never Boggle sure in the Case of Single Persons. And yet I find many of our Old Stagers come about too. How shall I distinguish now which of them are Sound, and which Rotten at Heart?

*Citt.* There were Some, ye must know, that swore either in Simplicity, or to save a Stake: And Others, in Design. Now those that were Noos'd Before, may be hamper'd Again; and those that comply'd for Advantage, Then, will do so Still. And for the Designers, they may be known by the favour they shew to their Old Principles, and Friends; which is an Infallible sign of the Old Leaven in them still.

*Bum.*

Bum. *I'm of thy Opinion, Citt; and that they'll do us the Service still, of Honourable spies in an Enemies Quarter.*

Citt. But what do we talk of *True*, and *False*; which, in this Fallible world, is little more then Matter of *Opinion*? A *True* Oath, *Out-Sworn*, passes for a *False* one; and a *False* Oath, not detected passes for a *True* one: So that the *Scandall* of the *One*, and the *Reputation* of the *Other* is a thing of *Meer Chance*. Nay, in the practice of the World, 'tis rather the *Folly*, then the *Crime* of the *Falshood* that marques a man for a *Rascall*: For why should *Perjury* be more *Veniall* in *One* Case, then 'tis in *Another*? *Dam-me, Sirrah*, (says a *Huff* to his *Lacquay*) if I don't beat your *Brains* out; and yet he does not so much as Touch him. A young Fellow says a thousand times more to his *Mistresse*, or to his *Creditour*, and makes not one word of it good. A *Bully* will do as much to an *Unbelieving Taylor* for a *Suit of Clothes*, tho' he never intends to pay him. And yet here's no Talk of *Inditements*, *Pillories*, or *Loss of Lugs* in the Case.

True & false  
only matter  
of opinion.

Bum. *The Reason holds, I must Confess; tho' the Instances do not perfectly Agree: For the One is an Oath Originally False in the Matter of it; and the Other is an Oath, made False by a Subsequent breach of it.*

Citt. Well, but all is *For-swearing* still. And why a *Perjury* in *Choler*, in *Love*; for a *Paultry Sum of Money*, or a pair of pitiful *Trowzes*, should pass only as words of Course, and yet so much Load he laid upon a *stretch* for the Relief of a *Necessitous Family*, the gaining of an *Estate*, the Preserving of *Religion*; and perhaps the *Conversion* of a *Kingdome*: This is a thing, I say, that I do not Comprehend.

Bum. *This is the Law; the Law, Citt; the damn'd Law! that's the ruine of us all. And what is this Law at last?*

Citt. It is just throwing up of *Cross* or *Pile* in a *Vote*. We took *Crosse*, and it happen'd to be *Pile*; and so we lost it. In short, and in Earnest, we are guilty of *Breach of Faith* in the most Solemn duties of our Christian Profession.

Bum. *Then hast spoken more for the Power, the Mystery, and the Benefits of Swearing, then the whole Assembly of Divines, the blessed Synod Themselves. I prethee try thy skill, now, upon the Faculty of LYING; which as it Naturally goes before the Other, so I think it should have preceded too in the Order of place.*

Citt. So it does, and it should have so preceded; but that  
swearing

*Swearing and Lying comes better off the Tongue, methinks, than Lying and Swearing.*

Bum. *This Lying is but a Course word ; the precise folk in the Country call it Fibbing ; but That will not do so Well neither : For Fibbing and Lying, differ just as Tripping, and Stumbling, or in some sense, as Jest and Earnest. So that I find it must be Lying at last :*

## The Laudable Faculty of LYING.

Lyes Tacit  
and Expreſſe.

Citt. To handle the point Methodically, *Bumpkin*, there are *Lyes*, *Tacit*, and *Expreſſe*. *Tacit*, as by *Looks*, *Signs*, *Actions*, *Gestures*, *Inarticulate Tones* : *Expreſſe*, as *Words at Length* ; and those are *Lyes* either of *Creation*, *Composition*, *Subtraction*, *Amplification*, or *Addition* : I might carry it farther to *Lyes Ecclesiasticall*, and *Civill* ; but I'm loth to spin the Thrid too Fine.

Bum. *These are High points, Citt ; how shall a man tell a Lye I pre'thee, without Opening his Mouth ?*

Citt. Why ? did'st thou never hear of the Language of the *Fingers* ? But the Question is here upon *Hinting One thing*, and *Meaning Another* ; and Especially in *Politiques*, and *Religion*, in order to a *Thorough Reformation*.

A Thorough  
Reformation.

Bum. *I have heard a world of Talk of that same Thorough Reformation ; all our Meetings ring on't ; and there's such a deal of Clutter about the Babylonish Garment ; the not leaving of a Hoof behind ; Root and Branch, and the Like : But I could never reach the bottom on't yet.*

A Partial and  
a Thorough  
Reformation.

Citt. Take notice then that there is a *Simple*, or *Partiall Reformation*, and there is a *Thorough Reformation* ; the *First*, in the Language of the *Reformers*, is only *Pruning of some Exorbitancies in Church and State* ; As the *Regulating of the Kings Courts*, paring the *Nails of the Prerogative* ; the *Lopping off here and there a Rotten Lord*, or a *Popish Bishop* ; the *Removall of an Evill Counsellor*, the *purging of a Disaffected House of Commons*, or so : The *Other* leaves no *King*, no *Lord*, no *Bishop*, no *House of Commons at all* ; and briefly, it signifies the turning of a *Monarchy* into a *Common-wealth*, an *Episcopacy* into a *Presbytery*, and our *Great Charter* into our *Will and Pleasure*. In One word ; it is *Dismounting of our Superiors*, and getting our selves into the *Saddle*.

The End of  
this Reforma-  
tion.

Bum.



Bum. Well, but *This must be done by degrees.*

Citt. Ay marry must it, *Bumpkin*; and many a good morrow too, before we come to the point. There must be *Petition upon Petition; Remonstrances; Grievances; Popery; Tender Consciences; Fastings; Seeking of the Lord, Religion, Liberty, and Protestations,* without End.

Bum. Yes, yes, *ye told me somewhat of this before, but it lies in a little compass; We must Get what we can by Begging, and then Take the Rest.*

Citt. But now let me shew ye in *General*, how this is to be done. Whatsoever lessens the Government, and Exalts the *Dis-*  
*senters* in the Eyes of the People, we are to consider as a *proper Medium* toward a *Thorough-Reformation*; and this must be done by Hook or by Crook; but provided the thing be *done*, no matter how.

The Reformers Two Topiques.

Bum. But however Citt, we had better do't upon the Square, as far as the Matter will bear it, and make out the Rest by Fibbing.

Citt. That's a thing of Course *Bumpkin*, to uncover the *Naked-*  
*ness* of the Government, and rip up the *Errours*, and *Distempers* of Church and State. Why we have a Committee for the *Registering* of *Male-Administrations*; we have our *Spyes* up and down from the *Bed-Chamber* to the *Meal-tub*: There's not a *Tennis-Court*, not a *Bawdy-House*, not an *Eating*, or *Drinking-house* about the Town that escapes us; not a *Glass*, not a *Word*, not a *Frolick*, in any Considerable Family but we have it upon *Record*; and we have those that will make it all good too upon *Oath*.

Their A& diligence.

Bum. And this goes a great way, let me tell ye, Citt. for the People never consider that Rulers are *Flesh and Blood*, as well as Other men: and if any thing goes amiss, they think there's no setting it Right again, without taking the whole Frame to Pieces.

Citt. True *Bumpkin*, and that's the thing that must do our Work; but then if *Truth*, and matter of *Fact* will not hold out, we must have Recourse to *Invention*. And now I come to my Text. You remember the two *Topiques* I gave ye, of lessening the Government, and *Advancing* our selves.

Bum. Yes, yes, but a Government may be Lessen'd several ways. Several ways  
 Lessen'd in Authority, Lessen'd in Power, Lessen'd in Reputation; that is to say, in the Esteem. and Affections of the People, either by Hatred, or Contempt.

Several ways of lessening Authority.

Citt. Very well, and so have we our several ways of making

our selves *Popular* : All which must be done by *Emproving Opportunities* before us, toward these two Ends.

The Language  
of Nature  
above that of  
Compact.

Bum. *But prethee tell me what Advantage can we make of Signs, or how shall a man tell a Fib, without a word speaking.*

A Lye with-  
out a word  
speaking.

Citt. *Why dost not thou know ( Bumkin, ) that the Language of Nature is infinitely more Powerfull, and Significant, then that of Compact ? 'Tis Impossible to put the force of Looks, Grones, Actions, and Gestures into Words, Is it not a Lye to look as if we pray'd, and yet Curse in our Hearts ; Or under Colour of a Charity, to put a shilling into the Bason, and take half a Crown out ? Lord turn the Kings Heart : ( says the man above ) which draws so sorrowful a Countenance after it, from one end of the Tabernacle to the Other, that you'd swear we were either falling into the 'leventh Persecution, or that the Pope were already on this side High-gate.*

Bum. *'Tis a strange thing Citt, the Agreement that we finde in many things, betwixt Reasonable Creatures, and brute Animals, One Grone runs quite thorough the Meeting, just as One Note, sets a whole pack of Beagles a yelling.*

Citt. *This way of fuggling, and Dissembling by Signs is certainly very Artificial, and of Incredible Effect ; but a man may better understand, then express it : And Our People are the most dextrous of all men living at that way of Address.*

Of Fibbing in  
words at  
length.

Bum. *But what say you now to the business of Lying, or Fibbing, in words at length ? Pray'e take your Heads in Order, and read upon them : And let me see some Instances how to apply them to the purposes of drawing the Affections of the People from the Government, to our selves.*

Citt. *There is, First, a Lye or ( let it be rather ) a Figment of Creation, which Imports the raising of Something out of Nothing, and is a Figure not to be employ'd, but with Infinite Caution.*

Bum. *Prethee go on Citt, ( for my Brain Clarifies strangely upon't ) and make me understand where I may make use of it, and where not.*

A Lye, or Fig-  
ment of Cre-  
ation.

Citt. *It may be usefull, where the present Belief of a thing may be of greater Benefit, and Service, then the Future Discovery of it, can be a Detriment : As the Figment of the Late Kings being Confederate with the Irish Rebels; the Cavaliers cruelty at Branford, &c. Now though these Impostures had no Foundation at all, they serv'd the present turn yet, for the moving of the*

the City, and the drawing of men together upon that Occasion; and when the Truth came afterwards to Light, the Forgery was only taken notice of as a Cheat, and that was all.

Bum. *Ay, and I have hear'd of the Fobb'd Letters, and the Plague-plaisters, and the Tricks they had in those days, still as One Flot cool'd, for the Bolting of Another. These Devices stood 'um in great stead; and we have seen something on't of Late, in the Rumours of the Kings raising an Army to aw the City, and the Parliament; and the Forty Thousand French upon the Isle of Furbeck. These Stories let me assure ye Citt, keep the Humour stirring.*

Citt. But what do ye think of the Invention of the Protestant Martyrs Domestique? Where he tells ye of one of his Royal Highnesses Servants at Edinburgh, that was worse then Malcus'd, for he had both his Ears cut off; and then of the throwing Stones at the Windows of his Oratory?

Bum. Why Citt, was this a Lye (as thou calst it) of Creation then?

Citt. Without the least Colour for't in the World. Now 'tis not the Fiction, but the Imprudence of it, that Vexes me: Foras to the Former, it is certain that the Duke was treated both in himself, and in his Train, with the Highest Instances of Welcome and Respect imaginable: And then for the Other, the Scots were so far from discountenancing the Office of the Church, that a great many of the Nobility, and Persons of Quality have taken up the Use of it in their Own Families. Now for Him to impose this Fiction upon the world, without any pressing Necessity, and to no purpose at all, when he might be sure of a Contradiction by the next Post; This I say was a great slip of a wise man.

Bum. Come, come, Citt. The good man is not so much to be blam'd neither; for his Intention was to render the Duke Low in the Opinion of the People, and to discredit the Common-Prayer. Pray'e call to minde the account he gave of the famous Motion in the City, for the doubling of their Guards, and then set the One against the Other.

Citt. No, no, Bumpkin; This is not to reflect upon Him; but only to shew thee how to apply this Figure. There is another, and a more Profitable Fiction, in regard that it is hard to be detected, as being grounded upon Thought and Intention; as the Late Kings Designe of setting up Arbitrary Power and Pope-proof.

ry; his purpose of coming into *London* one night with his *Partists*, and *Cavaliers*, to *burn*, *kill*, and *ravish* all before him. Now This was an *Invention* of *great Force*; For though in my *Conscience* his Majesty never *intended* it, yet the story past for current with the *Multitude*; only by the *Vigilance* of some active and zealous *Patriots* it was prevented. These *Figments* you may apply to the *Head* of *Lessening* the *Credit* of the *Government*.

Bum. And in some degree, I hope, of advancing our selves; for such a deliverance works Both ways.

Citt. Oh, greatly, Bumpkin; For as the People were possess'd One way against the King, for Designing upon their *Liberties*, *Properties*, and *Religion*; so were they as much perswaded on the Other hand, in favour of those that put themselves in the gap, to withstand That *Oppression*: whereas by the sequel it appear'd, that the Kings *Design* was only to defend the *Government*, and the Others, to *Invalidate* it.

Bum. We have run much of late upon This *Vein* of *Intention*, and it has done notably well with us too; for we have shook the very *Foundations* of the *Government* with it.

The Force of  
the word Aff-  
ected.

Citt. O, Bumpkin, thou dost not know the Charm of those Four Syllables, *Intention*; the irresistible power and virtue of that little word, *AFFECTED*: *Popishly-Affected*, *Tyrannically-Affected*; This was it that blew up three Kingdoms but the Other day; *Faux's Powder* under the *Parliament-House* was nothing to't. We have no *Windows* into our *Breasts*, and there's no proving or disproving of a *Thought*; only to those *Goblins*, *Fears*, and *Jealousies*, every thing they look upon appears *Double*, even to the discovery of things that have no *Being*.

Bum. Stay a little: May not a man suppose a *Third Contrivance* now, as *Groundless* as any of the rest? 'Tis but laying it remote enough, and the thing's *Forgotten* before ever the *Truth* can come to be *Known*.

Citt. This is very well hinted, Bumpkin, and we have found it a very *Commodious Expedient*, even in This very *Juncture*. How many *Bruits* have been rais'd concerning *Leagues*, and *Intelligences Abroad*, *Designes*, and *Intrigues at Home*; that for a *Moneth* or *Six weeks* it may be, have set the People a *mad-ding* from one end o'th *Town* to the Other; and at last not one syllable *True*, but all past over as if no such thing had  
ever

ever been. Take me aright, *Bumkin*; I do not speak This as condemning the *Practice*, but to set forth the Effect of this way of *Fibbing*.

Bum. *That's understood Citty; for 'tis not our part to Examine the Means, whether they be Good, or Bad; but to pursue the End, and bring That about, by any means whatever. But what do ye say now to the Lye of Composition, as you call it?* No matter by what means, so we gain the End.

Citt. It is a *Figment*, Citty. that's made up of *Truth*, and *Composition*. *Falshood*: but so enterwoven with *Colours*, and *Disguises*, that 'tis hard to say which is which.

Bum. *As if ye should put Rats-bane into a mess of Porridge: 'tis Porridge still, though it be Poyson.*

Citt. Very well Alluded *Bumkin*, and the *Truth*, or the *Porridge*, is only (as the Doctors call it) the *Vehicle* to convey the *Poyson*. The *Art*, and *Mystery* of this *Fib* lies in gaining credit to the *Fiction*, by acknowledging those *Notorious Truths* that cannot be Conceal'd.

Bum. *Ay ay man, for that's but telling what every body knows. As for the purpose. The Presbyterians took up Arms 'tis true, but alas! They never meant any hurt to his Majesty: and yet they took his Royal Authority to themselves, and seiz'd his Shipping, his Forts, and his Revenue.*

Citt. Ay but for that *Bumkin*, they say learnedly that the *King* was in the *Two Houses*, when *Charles Stuart* was in the Head of an *Army*.

Bum. *But they say again, that they never meant any hurt to his Person neither; and yet they Revil'd him, and shot at him.*

Citt. The *Arch-Bishop* of *St. Andrews* was Kill'd, but then he was an *Ill, Harsh Man*, they say: 'twas done in *Revenge*, and no *Act* of the *Kirk-Party*: We were mightily divided about the *Scotch Rising*. At first, there was no more in't, then a *Tumultuary Rabble* that were got together to deliver themselves from an *Illegal Oppression*: And this past for current, till it was found to be a form'd *Rebellion*, and that the *Covenant* was the *Foundation* of it.

Bum. *The Doctrine's this. Not to Own any thing more then needs must, and to palliate what's amiss the best we can. And so proceed I pray'e to the point of Subtraction.*

Citt. The *Rule of Swearing*, *Bumkin*, that is to say, the *Truth*, A *Lye* of Subtraction, and nothing but the *Truth*, does not hold in *Ly-*

ing ; so that in this Case of *Substraction*, we tell the *Truth*, but not the whole *Truth*.

Bum. Our Common Intelligences are singularly good at this Figure : for they tell ye just as much of the Story as serves their turn, and no more.

The artificial  
Improvement  
of Substra-  
tion.

Citt. They do so. Oh they are very well instructed. As in the Story of the Officer that broke a fellows head, as they were going to *Braunsford* to chuse *Parliament Men* : He tells ye of the *Headbroken*, but not a word of the *Provocation* ; as the disordering of his men in their *March*, and their bawling out, no *Courtiers*, no *Pensioners*, no *Whitehallmen*.

Bum. That's a Plaguy way though *Citt*, and so for *Satterthwait*, about firing *De la Noys House* ! He had the clearest proofs in the World of his Innocence ; the Acquittal of the Court, and the *Wench* put to Death that accused him. But *Honest Benjamin* waves that Point, and tells ye only that ever since the *Maids* *Condemnation* she continues firm, in what she first asserted, as to her being hir'd to Commit that horrid Fact.

Citt. These things are of Infinite use *Bumkin*, and if ye mark it, there passēs not a week without scandalous Reflexions upon some of the *Guards*, to make the people sick of 'um. And 'tis very good Policy this ; for if they were out the way, our business were done.

Papers the  
true Fireballs.

Bum. These Papers are the true Fireballs, Forty-times beyond the Compositions of Powder, and Aquavita.

Citt. They are so *Bumkin*. There's no need of Poking them into Hay-Lofts with Long Poles ; Untiling of Houses, Breaking of Windows, Creeping into Cellars, &c. 'Tis but one Tugg at the Press, here in London, and in Eight and Forty hours ye shall see the whole Kingdom in a Flame. And let me tell ye, this *Fibb* of *Substraction* does a great deal towards it.

Bum. And so it does in the Report these Pamphlets give ye upon all Tryalls, where a Popish Cur has the good luck to come off. Don't ye see how they whip the Bench, and the Jury about the Pig-Market & Sir Thomas Gascoin was return'd Not Guilty : but it was by a Jury of his Countrymen. And so ye are told the Charge, with a very slender or no Account at all of the Defence.

Citt. Why this is by the Virtue of *Substraction* : it is a kind of a Negative Lye, the Concealing any Substantial part of the Truth. They talk as if there were a Designe afoot for the Suppressing  
of

of these *Intelligences* : and by my Soul, I believe it would be the *Undoing of the Cause*.

Bum. *Why they Govern the Land man, Do they not make and Pamphlets  
Dissolve what Alliances they please. Arraign Judges ; Condemn governs the  
Innocents ? Put out, and put In, what Privy Counsellors they think Land.  
fit ? Place and Displace Secretaries of State ? Publish the 'Priva-  
cies of the Cabinet ? And in all Cases, tell the People what they are  
so trust to ?*

Citt. Right, and all this passes for *Gospel* in the *Country* ; though the devil a word on't that's known at *White-Hall*. But then they have the Cruellest way of Nicking a man when they have a minde to't. Such a one has got such or such a Place at Court, though so and so : and to'ther must be Committed *Close Prisoner*, though the *Lords in the Tower* may have People come to them, and play at *Nine-Pins*.

Bum. *Ay, And then let the Bravest things Imaginable be done by Kissing goes  
One man, either ye have the bare Abstract in General, of such a by favour.  
thing done, or nothing at all : But if Another man does but let a Fart  
upon a Fit of the Belly-ake, there's a Thanksgiving presently all o-  
ver England and Wales, proclaim'd for his Recovery.*

Citt. These are Great helps *Bumkin*, that we can *Raise* and *Depress* whom we please. Beside that the Multitude from these *Liberties* draw this Conclusion, either they would *Contradict* these things, if they could ; Or *Hinder* them if they *Durst*. We'el go now to the *Figment of Addition*.

Bum. *As Substraction is the Truth, but not the Whole Truth, so Addition, I presume, is somewhat more then the Truth : But pray'e let me distinguish betwixt Composition, and Addition.*

Citt. The Former, is the *Blending and Confounding* of the *The Figment  
Truth*, with *Filittious Matter* : The other is the piecing out of *off of Addition.*  
a *Truth*, with a *Falshood*, when the *bare Truth* would not do the Work. As thus, It is true, that the *Army* rays'd for some Attempt upon the *Netherlands*, in 1673. was drawn up on *Black-Heath* ; But all the rest of the Story, for the Advance of the *French Government*, the Promoting of the *Irish Religion*, and the threatening of a *Storm* to fall upon *London*, is an *Additional Figment*. It is True, that there were *Fireworks* found in the *Savoy*, but the *Addition* is false of being design'd according to the Story.

Bum. *What's the difference now betwixt Addition, and Ampli-  
fication.*

Citt.

**Amplification.** *Citt.* Addition is a Supplement of new Fact: Amplification is only an Aggravation of the Matter in Question. Or in short, the setting a flourish or a gloss upon the business. And it holds as well in the making of our *Adversaries Odious*, as our *selves Considerable*.

*Bum.* I have many times observed that Gods Judgments, and Blessings have been still either Imputed to the Wickedness of the Episcopal Party, or ascribed to the Sanctity of the Non-Conformists.

*Citt.* But if you will see a Master-piece. Read the Preamble to the Relation of the Kings Army at Branford. And take this with you before hand, that there was no cruelty exercised at all, beyond the common effects of Hot blood upon so Obstinate a dispute.

A wonderfull  
aggravation.

*Unnatural, Inhumane, and strange Cruelties, send forth a Voice, and the Voice which they send forth is so loud, that it awakes even secure and sleepy Mankind, and stirs up their Bowels to an enflamed and united Indignation. The divided pieces of a Woman abused to death needed not the Eloquence or Voice of an Orator; they 'pake themselves, and they spake so loud, that they were heard by a whole Nation, and drew forth this Answer, there was no such deed done nor seen from the day that the Children of Israel came out of Ægypt. Neither did they fetch only an Answer of Words, but of Deeds: All the Men of Israel gather'd together as One Man; against the Authors and Abettors of that abominable wickedness.*

*It is a Lamentation, and to be taken up for a Lamentation, that in England such horrid Acts should be done, that yield forth this high crying & affrighting Voice:—No such thing hath been done since England came out of the Ægypt of Rome, &c. Exact Collections, Pag. 758.*

Better at  
Oaths and  
Fibbs then  
Arguments.

Swearing and  
Lying the best  
Arguments.

*Bum.* Why this Exclamation was as much as the whole Cause was worth. Ah, *Citt*, if we were no better at Oaths and Fibbs, then we are at Arguments, we should e'en bring our Hogs to a fair Market.

*Citt.* Alack for thee *Bumkin*, thou dost not know an Argument when thou seest it. Why this knack of Swearing and Lying is our way of Arguing; and whoever carries the Cause, ( let him carry it right or wrong ) is the best Disputant. Prethee tell me; what wouldst thou think of any man that should go to convert the *Chineses* in *Welch*, or talk *Hebrew* to a *Laplander*? 'Tis the same thing man, to talk Reason to the Rabble. 'Tis little less then *Poperie* ye Fool; 'tis speaking in an unknown Tongue; what were all your *Cavalier-Doctors*, and *Statesmen* the better for



for their *Syllagismes*, their *Politiques*, and their *Cases of Conscience*; when the very Noysse of *TYRANNY*, and *POPEAT* beat 'um all out of the *Field*?

Bum. *Nay, I must confesse, Citt; that Our Case is to be decided by the Multitude; and That way must needs succeed best, that is most accomodate to the Humour and Capacity of the Umpires of the Controversy. But yet I could wish that thou had'st born up a little t'other day, to Trueman, upon the Points of Religion and Government.*

Citt. *Why you must know, Bumpkin, that there are Two ways of Reply upon Disputes of That Quality; the One is by Reason, (which sounds the same thing with the Apostles Vain Philosophy) and Clamour. and the Other is by Clamour: The Former is for your Speculators, or Poets; and the Other is for men of Zeal, and Business. But there's One has maul'd him since, to some purpose i' faith, I believe hee'll have little Joy of his Disputations.*

Bum. *Oh, I have heard of two or three that have had a Fling at him. There's One of 'um they say that's a Devilish Witty Little Fellow, but I can't for my Blood call his Name to mind; but I think 'twas Pugg; or th. reabouts.*

Citt. *By my Troth like enough; for one was telling me to'ther day, that the Drill in Bartlemew-Fair, with a Leaguer-I pe in's mouth, was the very Picture of him. But didst not thou see Romes Hunting-match?*

Bum. *Yes, yes; 'tis a Broad-side with a Wooden Cutt; They Another have put him in the Head there of the Popes Beagles, with a Pen in threwd Head; One Pat, and a Fire-ball in the Other. They call the whole Pack the Antichristian Crew: The Fellow has a woundy Head-piece that Contriv'd it.*

Citt. *Ay but the t'other girds him Confoundedly; and then there's a Letter worse then That too. But this is all by way of Answer: If thou could'st but Recite his Positions now, you and I might bang it out, hand to fist, in Mood, and Figure (as they say.)*

Bum. *Nay let mee alone for a Reciter, if That will do't. The Crown of England is allow'd on all hands to be Imperiall; and That I lay down for my First Position.*

Citt. *Why then y'are a Crack-fart; and a Pensioner. Now go*

Bum. *The King is Unaccountable, and not One of the Three Estates, as Lame Giles would have him.*

Citt. *Y'are a Sawce-box, and a Yorkist,*

Bum.

Bum. I will maintain that *England* is not a *Mixt*, but only a *Qualifi'd Monarchy*.

Citt. Y'are an *Idle Fellow*, *Sirrah*; and I have seen ye at *Masse* at the *Protestant Coffee-house*.

Of Subjection  
& Dominion.

Bum. *I say again, that there is but the Governing, and the Governed; and that They are no longer the Governed, that Govern, nor the Governing that are Governed. And in Little, That Subjection and Dominion are Inconsistent, in One and the same time, and Subject.*

Citt. Y'are an *Idle, Impudent Fellow*; and I'll be hang'd if I don't catch ye in the *Sham-Plot*. What do ye think of *This* now? And tell me without *Complement*, if I have not run this *Puppy* up to the *Wall*.

Bum. *I cannot for my Life Citt, understand this way of Answering yet.*

Citt. Why prethee *Bumkin*, calling of *Names*, is speaking to the *People* in a *Language* that they do both *Understand*, and *Believe*.

Bum. *Oh, there's no question to be made on't, a man had better be suspected for a Spirit, then for a Papist: Nay if it were but Popishly-Affected, it would go hard with him. But what will ye say Citt, if I tell ye of a man that saw the devillish Letter ye spoke of?*

A Secret.

Citt. I have heard somewhat on't my self. But prethee let's confer *Notes* upon't. Is there not something in't, that he would have been *Fribling* with a *Printers Wife* once; and that he promis'd to bring off her *Husband* if she'd have done him the good *Office*? I had it from *Barefoot*, and yon same *Bacon-of-Government-man*, what a devill do ye call him? the *Cafe-Putter* at the *Swan* in *Fish-street*; he that swell'd so at the name of the *Duke of Yorke*; *Pox* on't, that I should forget him now; *Did ye never bear of the Thumb?* ( as *Aristippus* Says.)

Some body  
help me out.

Bum. *Why Faith Citt, I have heard as much: But I have been told too by one of the Journey-men, that she was always a good Gamesome Wench, and that the Gentleman ( being well bred ) might perhaps offer her the Civility to Oblige her.*

The Lady no  
blabb.

Citt. I can say nothing to her *Gamesomeness*; but she was no *Blab*, I can assure ye; For though she was in *Court*, when her *Husband* was *Fin'd* and *Sentenc'd* upon That *Gentlemans Prosecution*, she made no words on't.

Bum. *That's well observ'd, Citt; For she should have told the Bench me-thinks; that if she would have done so and so, 't had never come to This.*

Citt.

**Citt.** Ay but Yonder's a *Broken Thrid-merchant Bumpkin*, ( and he had it from *his own Brother* ) told a friend of mine, that *Truman* (when *Licensing* was in fashion ) would never *License* any thing against the *Papists*; and that he took *mony* for *Licensing*; and layd a *Tax* upon his *Majestyes Liege-People*, ( as *Fugg the Notarius* has it ) without the Consent of their *Representatives* in *Parliament*.

Have a care  
of the Thrid-  
Merchant.

**Bum.** *These are bloody things*, *Citt*, and they resolve to scour him as bright as *Silver*, before they have done with him.

**Citt.** Nay, if we don't make him either a *Papist*, or *Papishly-Affected* Ple dye for't: yes, or any man living, that has either a good *Estate*, good *Furniture* in's house, *Money* in his *Pocket*, or *Brains* in his *Head*.

**Bum.** Well, but to my knowledge, *Citt*, *Truman* does not value himself upon any of these Qualifications. But prethee let's leave this *Noddy* a little, and talk of something else, what dost think was the reason that our *Parliaments* have been put off so of Late?

**Citt.** The very Question that I put t'other day my self; and 'twas answer'd Thus. That the *Nation* could not be *Happy*, but in the Preservation of the *Goverement*, as it is establisht by *Law*: for the tearing of the *Law* to pieces, must needs distract the *People*, when they have no Rule to walk by: That a great many worthy Persons were disappointed in the *Elections*, by being *misrepresented* to the *People*: That by these Practices, diverse persons were Obtruded upon the *Nation*, of remarkable *Disaffections* both to *Church*, and *State*: And that therefore, I suppose, they might be put off to the end that some *Other Distempers* might be composed, before their *Meeting*.

Matters of  
State.

**Bum.** Well! and what *Return* did'st thou make him?

**Citt.** I told him, he Smelt of the *Court*; and that he had a *Pope* in's belly; and so I would have no more to do with him.

The old To-  
pique,

**Bum.** *These People are grown Strangely bold of Late*. But *Perseverance* is a *Grace*, *Citt*, that will carry us on, thorough *Thick* and *Thin*.

**Citt.** Now thou talkst of a *Grace*, *Bumpkin*; there is not any *Arti-* Several sorts  
*on*, or *Profession*, in *Human Life*, without its peculiar *Graces*. There of graces.  
are the *Graces* of the *Tubb*, and of the *Pulpit*; the *Quack*, and the  
*Doctor*; Nay, the *Academy*, and the *Padd*. as the *Scotch-man* sayd of  
*Du Vall*, that was Truss'd up for the *High-way*. By my *Saule* ( *Sir*,  
E Says

Says he) *It would have done your Heart good to have seen That Gentleman upon Action. One man becomes the Bench, Another the Stage: And ye shall see One man Robb a Church with a better Grace than Another Erects an Hospital.*

Bum. *And then we call a Well-affected Brother, a Babe of Grace.*

Citt. That's somewhat near the matter, *Bumkin*; for the *Grace* that we have to do withall, is only a certain Gift of *Impulse* that disposes a man to the *Exercise* of his *Trade*, and *Calling*. As for Example; what's a *Pick-pocket* the better for his Skill in *Diving*, if he has not the *Grace* to keep his hands in *Ure*? But now for thy *Perseverance* thorough *Thick and Thin*; there's more in *That*, perhaps, then thou art aware of; for there's a difference betwixt *Staring*, and *Stark mad*.

Bum. *I prethee be clear Citt, that we may understand one another.*

Of Perseverance.

Citt. The *Dutch* have a very good *Proverb*, *Heaven helps the strongest*, (they say) So long as *Providence* is on Our side *Bumkin*, all's Well; but I'm not for Running my head against *Stone Walls*.

Bum. *But how far must we go then Citt, and whither Next?*

Citt. Take me for thy Guide *Bumkin*, and my Life for thine thou shalt never Miscarry. The game we have to play is a kinde of *Trick-Track*: (but what do I talk of *Trick-Track* to a *Bumkin*) the great Nicety is to know when to go Off.

Bum. *So that in some Cases I finde we may go off: But why must I swear so damnably against Flinching then?*

Citt. Because we are bound in Honour *Bumkin*, not to Flinch. But if the Cause it self Flinches, who can help it?

Bum. *What do ye think then of the Five Scottish Martyrs, who maintain'd it to the Death that the Killing of the Arch-Bishop was no Murder; and the Rising, no Rebellion. And yet (as I take it) Their Cause had Flinch'd to some tune, when the whole Party was either Cut off, Routed or taken Prisoners.*

Citt. As a friend, *Bumkin*, the world is made up of *Fools*, and *Knaves*, Some are to *Act*, and Others to *Contrive*; the *Fools* are to keep up the *Claim*, and the *Knaves*, when time serves, are to take *Possession*.

Bum. *Well, but what must become of Us in the Interim then?*

Citt.

*Citt.* The *Interim*, (as thou calst it) is a kind of *Inter-regnum*; Absolution wherein we are *Absolv'd* (as it were) by a certain *Extraordinary* from Oaths Dispensation from all *Bonds*, *Civil*, and *Moral*, till we can get *Upper-* and *Promise* most again.

*Bum.* So that here are Two Providences, One upon the *Heel* of the Other. The One in turning all our Oaths, and Promises, in The Interval, into Nullities; And the Other is an allowance of us to make the best of the First Opportunity.

*Citt.* That's well Collected: For all Oaths, and Promises are *Void*, when the thing promised ceases to be in our *Own Power*: And an Oath that was made in the *Flesh*, may be broken in the *Spirit*.

*Bum.* Deliver me! Here's *Truman* just upon us. If he talks again stand to him *Citt.*

*Citt.* The Rogue has us in's Eye; and there's no slipping into the Wood; but let me alone with him.

Enter TRUMAN.

*Tru.* Well met Gentlemen. What? you'r for a Mornings Draught at *Hamstead* ( I suppose ). I'll e'en back again and keep ye Company.

*Citt.* If you please Sir, 'tis a fine Walk.

*Tru.* So, and how go Squares since the crash we had yonder at —What do ye call the place?

*Citt.* Oh, very well, there's a Book come out that proves a man *Tom and Dick* may talk of *Religion*, and *Government* as learnedly over a Dish of *Coffee*, as over a Pot of *Ale*. — There's a *Bobb Bumbin*, by the way of *Tom and Dick* — ( aside. )

*Tru.* Look ye, Here's the Book. I ha' just read it over.

*Bum.* Pray let me see't a little. — *Ay*, here 'tis: I wonder in my heart *A High-sight* what the man means by putting **Strange**, and **Strangely**; of Wit, and **Strange** and **Stranger** again, in the 5th and 6th Pages here, in the great Black English Letter, so different from the rest of the Book.

**Tru.** Nothing in the world but a high-flight of Wit; as if a man that is in Trouble, should cry, *O this villainous, rascally Care!* Or tell a *Glavering Cur* that *Fawns* upon ye to your Face, and *bawls* at ye behinde your Back; *Oh! y'are Curtis, Sir.*

**Bum.** Well, but I'm with you once again. What do ye think of your University-Dul-man there, Pag. 12. with his, *O Lord*, make these *Young Willows* to grow up to be *Old Oaks*, that they may become *Timber*, fit to *Wanscote* thy *New Jerusalem*.

**Tru.** Upon my Credit, this *Dulman* was a *Presbyterian* (For your *Divines* have, here and there, an *University-man* among them! And it was another of the *Same Stamp*, that told God Almighty in his Prayer; *Lord; if thou didst but know what our Friends Suffer now in Ireland, &c.*

**Citt.** Pray'e let me have a word now. How will ye justify the *calling to mind, relating, and Printing*, (notwithstanding the *Acts of Oblivion*) all the *Evils of our Late Rebellion?* as we finde it charg'd. Pag. 22.

**Tru.** Nay, rather, **Citt**, how will You acquit your selves, either to God, or Man, for doing the same things over again; if it be so heinous for Other people to Remember them? As if a *Pardon* for *One Rebellion*, were an *Authority* for *Another*.

A Learned  
Piece.

**Citt.** Pray'e let me read This Passage to ye Here, Pag. 28. *He that is not against us, is with us. And I never heard he (speaking of L'Estrange) ever wrote against Catholiques; except it were a Protestant Catholique; (and that (he says) is a Solæcism.) But he has pepper'd the Presbyterians. A Protestant (he says) is a Lutheran; and a Catholique the Characteristickall Note of a Christian; And it seems, he would have the Church of England stick up her bristles, and disown all Fellowship with Protestants abroad, and knock out all Non-conformists brains at Home; as the only way to prevent Popery: What do ye think on't?*

**Tru.** Why I'll tell ye **Citt**; you never writ against *Incest*; are ye for it therefore? *L'Estrange* never writ against the *Alcoran*; is he therefore a *Mahumetan*? Neither do I find any thing you have Cited of him, but what is True, and Warrantable: You say *he has pepper'd the Presbyterians*; and the world knows they have need of *Seasoning*. But why the *Bristles* of the Church of England? For the *Beasts*, ye know, are all in the *Purlews*. Nor does he speak One word of *dividing* from Protestants abroad: Only upon *Dr. Oates's Testimony*, that the

the Priests lye lurking among the *Non-Conformists*, he very Honestly advises the Ferretting of the *Conventicles* : And This your Authour calls forsooth, *The beating out the brains of the Non-conformists*.

Blessè me Gentlemen ! is This the *Pillar* of your *Profession* ? the *Pugg* the *Mouth*, and *Advocate* of your *Cause* ? Why there's not one grain of *Common Sense*, *Honesty*, or *Good Manners* in't ; Not a *Razg* that *Cause* would not bring a *Scandall* upon a *Dast-Cart*.

*Citt.* You may value't as you please ; But he has done as much in *Pugg's Narratives* for the *Protestant Religion*, it may be, as any man, and with as good applause too, though they pass in other peoples Names.

*Bum.* 'Tis an admirable Piece, That of his about the *Fires*, and several Other things too, really that would make a mans heart ake.

*Tru.* If thou mean'st by way of *Companction*, *Bumpkin*, I cann't imagine how One man can repent of Another mans Sins. But I suppose thou Speak'st of *Earth-quakes*, and *Signs* in the *Ayr* ; which are enough to make a mans heart Ake indeed.

*Citt.* And then for his *Style*, *Truman*, He has a *Copia Verborum*, *Pugg's Facul-* for all Sorts and Sizes, of *Matters*, and *Men* ; as *Rogue*, *Rascalk*, *Knave*, *Villain*, *Traytor*, *Trash*, *Trumpery*, *Trinkets*, and so forth, till this time *Twelvemoneth*. I'll undertake he shall Pelt ye a *Cathedral-man* *Four and Twenty Hours* by *Shrewsbury Clock*, and not call him Twice by the same Name. And then on the Other side, If he has the hap ( in the heat of his *Carier* ) to stumble upon a poor *Dissenting Brother*, he licks his lips upon't, and pours forth nothing but *Milk and Hony* : Oh the *Precious Ones*, *The Chosen of the Lord*, and more Heavenly *Epithetes* then would lie betwixt *This* and *High-gate*.

*Tru.* But has he any *Languages* too ?

*Citt.* If you had him but one half-hour upon the *Talking-Pin*, you'd swear that he had swallow'd *Calpines Dictionary* whole, and spew'd it up again ; And such a *Memory*—

*Tru.* These are wonderful *Faculties* Gentlemen, to qualifie a man to be the *Advocate* of a *Party*.

*Citt.* But what if the Gentleman were as despicable as you make him ? what's That to our *Profession* ?

*Tru.* Oh very much ; for if he be *Your Representative*, You Speak in *Him* ; and he does but *Blunder*, *Raile*, *Falsify*, and *Cobble*, in your *Name*, and by *Your Commission* : If it be otherwise disown him. But what is your *Profession*, First ?

*Citt.*

*Citt.* We do *professe* our selves to be *Loyall Subjects* to his Majesty in his *Iust Authority*; and *True Protestants*, according to the pattern and Practice of the *best Reformed Churches*.

*Tru.* That is to say, in *Plain English*, you are *Covenanters*.

*Citt.* Well, but I hope a man may be both a *Good Subject*, and a *Good Christian*; and yet a *Covenanter*.

The Coven-  
nanting Chri-  
stian and Sub-  
ject.

*Tru.* Can he be a *Good Christian* that reviles the *Mother* of our *Blessed Saviour*, that Stabs the *Babe* in her *Arms*, in *Effigy*; that Decryes the *Lords Prayer*, as *Apocryphal*, that *Rebs Caesar* of his *Due*, and *Consecrates* his *Profession*, with *Violence*, and *Blood*? Or can *He* be a *Good Subject*, that gives *Laws* to his *Sovereign*; Nay that takes away his *Crown*, and his *Life*, and *Tramples* upon his *Fellows* as his *Slaves*?

*Citt.* Why what's all this to the *Covenant*?

*Tru.* Yes, by *That Covenant*, all this was done: And by *That Covenant*, *Unrenounced*, All this must be done again, whenever ye have it, in your *Power*. Nay you are *Covenant-Breakers* in the *Not* doing of it; if you were *Covenant-keepers* in the doing on't.

*Citt.* Well; but the business of the *Covenant* was only to deliver the *King* out of the *Hands* of the *Papists*, to demolish all *Monuments* of *Superstition* and *Idolatry*, and to settle a *Thorow Reformation*. All the mischief fell in by the *By*.

*Tru.* Very good; and you took him out of the hands of *Papists*, to deliver him into the hands of the *Executioner*. Did ye not? Truly a high *Obligation*. And then for your zeal against *Idolatry*, a *Rich Crucifix*, that was an *Idol* in a *Papists* hand, became a *Moveable* in yours; for commonly what ye *Took*, ye *sold*: and your *Thorow-Reformation* ended in a *Sacrilegious Rapine* and *Confusion*. And so you're wellcome to your *Journeys End*.

*The End.*



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man.

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